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CHURCH EFFORTS WIN

113 HOUSING UNITS

83203

NEW YORK (DPS, Nov. 10) -- Episcopal Church efforts have produced federal funding which will provide homes for low income, elderly or handicapped people in Pennsylvania, Mississippi and Oklahoma.

Howard Quander, staff officer for housing at the Episcopal Church Center, said the three projects will get more than \$4.4 million in funds from the federal Housing and Urban Development Department which will be used to build 113 one-bedroom or studio apartments. In the seven years of the program's existence, Quander reports, funds totalling nearly \$92 million have been secured for 2,326 units in 27 projects.

One project this year marks a courageous innovation in that the 20 units proposed by the St. Aidan-Star Manor project in Owasso, Okla. will be used to provide independent living units for people with chronic mental handicaps. Although in both cost (\$732,300) and number of units, it is the smallest project sponsored under the program, it marks the first time that parish has committed itself to this particularly difficult housing ministry. Such projects -- and their size -- are part of a recent pilot program.

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The other two projects are 51 units for \$2,167,500 sponsored by St. Peter's Manor Project in Phoenixville, Pa. and 42 units to be built by All Saints House in Grenada, Miss. at a cost of \$1,509,000.

In addition to the projects funded through the direct partnership of the housing office and the sponsoring parishes and dioceses, Quander has served as advisor and consultant on a number of other housing projects that have also received federal support. This year, the office was involved in 14 applications. Last year, seven of the 11 it was involved in were funded.

Although, on the surface, that looks like a setback, Quander pointed out that it really reflected "too much of a good thing."

"There was just about the same amount of money available both years," he said, "but this year, the competition was just fantastic and, of course, the costs-per-unit continue to rise. The government was able to fund only about one project in ten whereas last year it was closer to one-in-eight. Looking at those figures we did much better than the average sponsoring organizations."

Quander pointed out that the stiff competition was clear proof of the growing belief in the viability of -- and need for -- such a ministry and of its' increasing availability for Church and non-profit institutions. The task now, he said, would be for the Interreligious Coalition for Housing and other similar groups to press the government to put more dollars into the pot.

The Church Center Housing Office works directly through a panel called the Executive Council Housing Organizing (ECHO) sub-committee of the National Mission in Church and Society unit. It was established at the 1976 General Convention to serve as an advocate, resource, and clearing-house in the development of the Church's non-profit housing mission. There is now a housing network active in 89 dioceses.

The most visible part of Quander's work is the annual scramble for federal housing money. Once a parish or diocese makes the decision to enter this field and matches sites, need and costs against capabilities, the formal application process begins. Quander and members of the sub-committee work with the Church throughout the process and then the Church Center office handles the actual filing.

Depending on which regional office gets the application, 10 to 20 copies of each 500-page application are required. Since filing is left late to allow for changes, Quander, his assistant Brian Walker, consultant Tina Williams and a secretary usually spend three or four days in the office working 20 hours a day to copy, collate, assemble and ship the files.

That once-a-year push comes after the extensive consultation, seminars and housing audit programs that mark the routine work of what one Church Center executive calls "one of the most successful ministries run here."

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PICTURE CAPTION

Making the most of the Bureaucracy

(83203) Looking only slightly glazed of eye, Episcopal Church Center Housing Officer Howard Quander checks over some of the 14 applications that his office worked on this year in an effort to house elderly and handicapped people. Ten-to-20 copies of each 500-page application are required and are produced by Quander, his assistant Brian Walker, and consultant Tina Williams (background) in a marathon session of copying, collating and shipping that keeps them in the office for a week of 20-hour days.

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PANEL ON TRINITY INSTITUTE

HIGH MARKS, SOME CHANGES

DPS 83205

by the Rev. Leonard Freeman
Trinity Parish

NEW YORK (DPS, Nov. 10) -- A blue ribbon panel assessing the ministry and prospect of the Trinity Institute as it anticipates its third director found a base of overwhelming support and goodwill for the Institute's efforts but indications of some needs for change.

The Institute is a program of the Trinity Church here, founded in 1967 to influence theological renewal in the Episcopal Church through the continuing education of the clergy. A primary focus of the founding director, the Rt. Rev. Dr. Robert Terwilliger, was to provide participants a "personal encounter with the more affirmative makers of current theology." This led to the establishment of the Institute's best-known effort, its National Conference, in 1970 featuring major figures in contemporary church life from the Archbishop of Canterbury to Roman Catholic scholars Henri Nouwen and Edward Schillebeeckx.

The Institute's second director, the Rev. Dr. R. Durstan McDonald, who is leaving to become dean of the Seminary of the Southwest Jan. 1, 1984, continued that approach adding his own emphasis. "My own view was that theological renewal depended on helping people learn how to do that theologizing themselves. So I emphasized the integration of theological reflection and the actual practice of ministry."

According to the panel's survey, that thrust was successfully carried forward by McDonald. "The Institute enjoys unusual name recognition for a parish-based program.. Better than 96 percent of the clergy who responded...are aware of its national conferences, and better than 92 percent speak positively of what one respondent called 'the combination of intellectual stimulation and peak worship experiences'"

In its good years, according to the report, "the Institute consistently draws 10 percent of the church's ordained leadership, a feat which no other agency can match. This makes it a significant public event in the life of the denomination." According to one responding bishop, "More clergy attend the Institute than ever get near a General Convention."

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However, of the Institute's eight programs including regional workshops, a Book Service and a publication, PHOS, all but the national conference are "virtually invisible" to the clergy at large.

Similarly, in overall direction the Institute shares some of the limitations of continuing education programs in general.

"Most continuing education has no general discipline of underlying pedagogical theory associated with it", said Dr. Frederica Thompsett, director of the Board for Theological Education. "Most of it has its origins in essentially ad hoc activities which have achieved a certain permanence and validity because they have continued. In general with continuing education the activity gets defined first and the intent later, if at all."

The Institute, the report found, essentially mirrors this difficulty "appearing to live from conference to conference."

The panel, chaired by the Rev. Frederick H. Borsch, dean of the Chapel at Princeton, recommended specifically that the Institute's National Conference should not only be continued but be elevated to what it appears to be in fact, the centerpiece of Institute activities.

Other Institute efforts, the panel suggested, should be related to the National Conference theme and reassessed in terms of their relative contributions to the overall effort and the expenditure of land and money.

In addition to Borsch the panel was comprised of the Rt. Rev. Edward W. Jones, Bishop of Indianapolis, the Rev. Harold Lewis, Black Ministries Officer of the Episcopal Church Center, and Auburn Seminary President Barbara Wheeler. Christopher Walters-Bugbee, of Duke University, was principal evaluator for the project.

A significant element of the panel's survey was the high rate of response from which the evaluation data was drawn. In addition to twenty telephone interviews with bishops, seminary deans and others knowledgeable about both continuing education and the Trinity Institute, two mail surveys were conducted. One survey, mailed to every tenth name on the Church Pension Fund list of active clergy, produced 410 out of a possible 754 responses for a 54 percent return rate. The second, sent to every second name on the Institute's registration list for the 1983 National Conference, drew a 73 percent initial response.

CHURCH JOINS EFFORTS

TO AID GRENADIANS

DPS 83206

NEW YORK (DPS, Nov. 10) -- A small grant from the Presiding Bishop's Fund for World Relief is funding Church World Service efforts to review and clarify relief needs on Grenada in the wake of the Caribbean nation-backed United States invasion of that island.

The Episcopal Church's relief and development arm sent a \$5,000 grant to support the work of Bishop Antonio Ramos of Church World Service while he and officials of the Christian Conference of Churches of the Caribbean ascertained what was required on the tiny former British colony. Ramos, Caribbean and Latin American officer of the National Council of Churches agency, was Episcopal bishop of Costa Rica.

According to initial reports from Ramos, the island, which is an archdeaconry of the Anglican Diocese of the Windward Islands in the Province of the West Indies, was likely to need more than \$50,000 in Church relief aid in the form of lightweight clothing and blankets, tents, camp bedding and non-perishable foods. State Department funds would aid in shipping and would also help transport medical supplies which were being assembled through the Interchurch Medical Association.

On the same day as the Grenada emergency was being processed, the Fund answered an appeal for help in supplying water to mission centers in an area of Namibia beset by both war and drought.

Namibian Bishop James Kauluma requested funds for a well-digging rig for use at St. Mary's, Odibo and the Onekwaya School, two missions in the northern area whose water supply is also the supply for the local population. Bishop Edmond L. Browning of Hawaii and the Rev. Charles Cesaretti of the Episcopal Church Center had recently toured the stricken area as part of an Anglican delegation to Namibia and confirmed Kauluma's description of the "desperate" conditions in an area where the occupying South African army wars with the South West African People's Organization while that entire tier of Africa suffers through one of the worst droughts of modern history.

The Fund's emergency grant of \$7,500 will help purchase a rig which is locally available.

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OKOTH TO SUCCEED

AS UGANDAN ARCHBISHOP

DPS 83207

NEW YORK (DPS, Nov. 10) -- Archbishop-elect of the Anglican Church of Uganda, the Rt. Rev. Yona Okoth, has described his new task as "difficult". But he added in an interview in the African Christian: I believe God has called me to this task and will strengthen and guide me."

The 56-year-old Archbishop-elect was born on April 15, 1927, in Mando Village, Eastern Uganda. He attended Bulawasi Theological College from 1952 to 1954 before being ordained a deacon. He was ordained a priest in 1955 and worked at St. Peter's Church, Nagongera, in Eastern Uganda.

In 1960, he worked at diocesan treasurer of Mbale Diocese, and from 1963-64 he attended St. Augustine College, Canterbury, England, where he graduated with a diploma in theology.

He returned to his post in Mbale diocese and was appointed Provincial Secretary of the then Church of Uganda, Rwanda, Burundi and Boga-Zaire in 1965.

In 1966, he went to study at Wycliffe College at Toronto University, Canada, where he received a Licentiate in Theology. On his return to Uganda, he resumed his post of Provincial Secretary until 1972, when he was consecrated Bishop of Bukedi Diocese in Eastern Uganda.

In 1977, he left Uganda and went into self-exile to the United States out of frustration during the rule of dictator Idi Amin. During his exile in the United States, he read for a Doctor of Divinity degree at Wycliffe College.

He is married with nine children and will be enthroned on Jan. 19 next year. Following the announcement of the appointment, Vice-President Paulo Muwanga sent a message of congratulations to Bishop Okoth.

Okoth succeeds Archbishop Silvanus Wani, who is retiring at the end of the year after serving for only six years because of ill-health.

Wani, 65, was elected in March 1977 following the murder of Archbishop Janani Luwum.

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ELLIOTT OF BELFAST

CALLS CHURCHES TO TASK

DPS 83208

BELFAST, (DPS, Nov. 10) -- Until the Irish churches are reconciled to each other, they have nothing to say to Ireland. This is the view of Canon Eric Elliott, a Belfast Anglican who is retiring after nearly 40 years of ministry.

Elliott, now 69, has been rector of St. Thomas Church near Queens University for 20 years. He is a former member of the central committee of the World Council of Churches, a member of both the British and the cross-border Irish councils of churches, as well as an expert on education.

Throughout his ministry Elliott has spoken frankly, though with charity, about Ireland's divisions. While doing so, he has gained the respect though not always the approval of Roman Catholics and Protestants.

"Instead of helping to solve the problems of Ireland, the churches are part of that problem", he said in a recent interview. "We are like people trying to put out a fire we have helped to fuel. Irish religion lacks desperately the virtues of openness, tolerance, and generosity of mind."

He has clear views also about the need for realism on Irish unity. "People talk about the '60 wasted years' in the North since Ireland was partitioned, but there have 60 wasted years in the South as well. They have talked about a united Ireland without facing honestly what that would mean."

Elliott's comments take on a special urgency for Irish Anglicanism as it faces its second Partners in Mission consultation this month. The external partners to the first consultation said much the same kinds of things and their counterparts now are likely to be looking for signs of progress, change, acknowledgement

His frankness made headlines because he did not flinch from putting direct questions to North and South. But his views are not new. The Anglican Bishop of Clogher, Dr. Richard Hanson, was saying many of the same things more than 10 years ago. But Hanson, an Irishman who had

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come to Ulster from an English university post in 1970, went back to university life in England after only three years.

In 1980, Hanson was no less explicit. He told the Irish Association for Cultural, Economic and Social Relations that "sectarianism must be faced openly, identified and fought by the churches themselves, especially the Protestant churches. The integrity and self-respect of Christianity is threatened by it."

"The Catholics fear the Protestants' political power," he said. The "Protestants fear the Catholics' religious influence. Both fears are well-founded. The result is the deplorable necessity of the presence of troops and the arming of the police, and the cost of large numbers of people paying protection money to unofficial armed gangs.

"There are several signs in the other direction of a quite new spirit of reconciliation and cooperation in various parts of the province, but against these must be placed the increasing sectarianism and the encouragement given to terrorism. Suggestion that the churches mount a campaign against sectarianism have not evoked any response." The position has not changed radically since 1980.

Does this kind of criticism merely make some churchmen dig in and become less open to change?

Elliott believes that there is some validity to the point. "Institutions like the church have great reluctance to face up to uncomfortable news", he said. "Some people will dig in further, but some are prepared to adopt a new openness." He says that many of the clergy and laity and especially the young, are questioning the old attitudes. "I have found this in my parish ministry and across the divides in my ecumenical work. People really are questioning our role."

He has no illusion about the enormity of the need for change, or about the apparently slow reaction to criticism. "The churches may not respond immediately, but those people who feel deeply about the need for change should go on saying so," he said.

"If you keep at it, I believe that people will sooner or later face up to the truth. I am not without hope. I'll go on saying what I've been saying. I am retiring from the ministry but I'm not retiring from life."

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ARCHBISHOP'S JOURNEY:

FROM SCIENCE TO FAITH

DPS 83209

NEW YORK (DPS, Nov. 10) -- When John Stapylton Habgood started studying and teaching science at Cambridge University more than three decades ago, he had what he considers his first religious experience - a realization that the kinetic theory of gases describes quite elegantly and accurately what the properties of a gas will be.

"It was one of the beautiful things that you are constantly finding in science," recalls Dr. Habgood. "An experience of beauty, of order and of mysteries revealed."

But gradually, as he earned his doctorate in physiology at Cambridge and became a lecturer in pharmacology, Habgood came to feel that something was missing in his scientific training. Science achieved its enormous practical successes, in his view, by narrowing its focus, dealing primarily with things that can be measured or weighed, and excluding human values as much as possible. "In science, you deliberately cut all the interesting human things," says Habgood, "so we are left with this hard, meaningless, valueless universe and we recoil in shock if we think that's all there is."

So Habgood abandoned a promising scientific career and switched to theological studies instead. He was ordained as Anglican priest in 1954 and climbed steadily upward in the Church of England, holding posts as curate and parish priest, vice principal and principal of theological colleges, and, for the last 10 years, Bishop of Durham.

Now, as Archbishop of York, the second-ranking prelate in the Church of England, he is perhaps the highest-ranking prelate anywhere with a professional background in science.

Few theologians or scientists in the modern world have a more profound understanding of the fundamentals of both science and religion or have wrestled as hard in their own lives to reconcile the conflicting dictates of these two bodies of thought as became clear when Habgood was the subject of a frontpage feature in the weekly science section of the New York Times recently.

Essentially, he considers science and religion two kinds of knowledge at opposite ends of a spectrum. Science is precise, articulate knowledge gained by asking only those questions that can be answered. Religion is groping, partial, inarticulate knowledge about the mysteries of existence, gained partly through personal insight in grappling with the enormous philosophical problems posed by the experience of being alive.

Religion often goes wrong, he says, when it tries to become quasiscientific, or to dispute science on its own ground by pitting Scripture against scientific discoveries.

But scientists often go wrong as well, he adds, when they try to apply their scientific methods to theological questions.

Habgood finds, for example, that many science graduates are theologically naive — so determined to find clarity and certainty and evidence in their religion that they fall easy prey to fundamentalist theology, where Scripture becomes their data base and everything else is deduced logically from it.

Thus fundamentalism, the Christian theology most in conflict with science today, nevertheless attracts a surprising number of scientists as adherents, says Habgood, attributing this to their "desire for more clarity and orderliness than perhaps religion can ever give us."

Even the absence of direct conflicts between the doctrines of science and religion, Habgood believes science has indirectly undermined religion by helping people to solve problems with technology "rather than by kneeling down to pray about it."

Science and technology also shields most people nowadays from close contact with dying relatives or with the world of nature, he adds, thus depriving them of experiences that used to alert people to a religious dimension in life.

And modern technology, in the form of blaring radio and television sets deprives people of the silence and solitude in which many once found spiritual depth, he believes.

Habgood warns that scientific education can be a "narrowing experience" that can "impoverish a developing personality." But these narrowing effects are often mitigated, he adds, by the fact that "most

scientists do fairly hack jobs in large commercial research establishments" where the work is so boring that they "humanize" themselves with outside activities in nonscientific spheres.

Although Habgood admires the success of science and "enjoys technology for its own sake," he believes it is dangerous to give scientists a blank check. Some areas of science he thinks, should be controlled for ethical reason, a view bound to disturb those scientists who believe in an unfettered quest for knowledge.

Habgood accepts in vitro fertilization to help a husband and wife to achieve a successful pregnancy, but he opposes sperm donors, surrogate mothers and long-term freezing of embryos because technology, in those cases, separates the normal loving relationship between two people from the act of creating a child. He calls such techniques "humanly and Christianly undesirable."

Habgood also believes that genetic engineering poses "grave problems for the future." He believes a good case can be made for using genetic engineering to repair defects that cause disease. But he is opposed to a "whole range of further tinkering " that might lead to "manmade human beings."

"This is where religious instincts rebel against too much power. Ultimately, religiously, our lives are in the hands of God"

Although he did many animal experiments at Cambridge and describes himself as "the only Archbishop who has held a vivisection license", he believes that there has been "unnecessary carelessness with animal life." Christianity itself "has not got a very enviable record" in animal protection, he acknowledges, largely because it concentrates on human value and tends to devalue animal life.

On nuclear power, Habgood concludes that the current fission reactors are acceptable but that proposed breeder reactors are not, because their fuel can be too easily used to make bombs. He opposes the neutron bomb, a weapon that kills while sparing property, because it would erode the psychology of deterrence. But he does not favor "unrealistic abandonment" of all nuclear weapons at this stage.

Habgood blames Christianity as well as science for environmental and conservation problems. Christianity, by teaching man's dominion over nature, encourages exploitation of resources, he says, whereas the current view among leading ecclesiastics and conservationists is that man should exercise a caring stewardship over nature.

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SPACE-AGE CONFERENCE

LIMNS MINISTRY TO AGING

DPS 83210

NEW YORK (DPS, Nov. 10) -- The first nationwide television satellite teleconference, in which over 50 dioceses participated, was deemed both a technological and programmatic success by those involved.

The conference on "The (In)Dignity of Aging", sponsored jointly by the Episcopal Society for Ministry on Aging and the Trinity Institute of Trinity parish here, connected the more than 4,000 participants gathered in groups of 40 to 100 at 58 separate "down-link sites" nationwide, with conference host the Rev. Durstan R McDonald and the main speakers in a studio here. The feat was accomplished primarily through the use of satellite links available through the use of Holiday Inn Hi-Net system, coupled with a two-way call-in phone connection.

The purpose of the conference was to increase awareness of the value of older adults as a resource for the church, as well as to address the realities and mythologies of the aging process and the church's response thereto.

The topic, considered by many to be particularly timely for the Episcopal Church as a denomination with the highest percentage of people over age 65, focused around presentations by speakers based here, call-in for direct by the speakers to site questions, and breaks for on location workshops around the country.

Specifics of the aging process were addressed by Dr. Bernard Issacs, Charles Hayward Professor of Geriatric Medicine at the University of Birmingham in England and Dr. Robert Butler, former head of the National Institute on Aging at the National Institute of Health. Butler addressed five stereotypes about the aged, including the fear that most older persons end in nursing homes, (only 5 percent over 65 are in nursing homes), and that the increasing number of older persons is placing an impossible burden on families and society (the vast majority remain effective and financially self-sufficient according to Butler.)

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DPS 83210

Other speakers addressed the specific contributions of the aging to the church, echoing Philip Davidson's proclamation that "this is the acceptable year of the aging...a ministry of the aging to the church."

An analysis of learnings about the use of the satellite teleconference technology will be done in early 1984 by McDonald, but some things are already clear. According to McDonald the lessons of the two years extensive preparation time that was required of both the Society and the Institute, demonstrate that "for effective, cost efficient use, the medium must be matched to the urgency of the task." Each of the 58 sites will cost out at \$1,000 to \$2,000 apiece, plus the "uplink studio time will cost \$10,000 to \$12,000. But according to McDonald and Society executive director Lorraine Chiaventone, the real costs are in the heavy grassroots preparation which in this case involved support communications for program development over an 18-month period.

Such heavy staff time involvement, it was suggested, requires the clear furtherance of specific tasks goals for justification.

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